

men, who keep the mouth always covered. The cloth has a utilitarian purpose, — to prevent thirst by retarding evaporation from the air passages. "They never remove the veil, on a journey, or in repose, not even to eat, much less to sleep." "A Tuareg would think that he committed an impropriety if he should remove his veil, unless it was in extreme intimacy or for a medical investigation." "At Paris I strove in vain to induce three Tuaregs to remove their veils for the purpose of being photographed." No superstitious reason for this veil is known. Madame Pommerol²

reports that a Tuareg man told her that men keep the mouth covered lest the play of it should expose their feelings to another man. Women, he said, had no such need, since enemies never approach them. Evidently we have here a case of an ancient fact that men are never seen with the mouth uncovered, which has produced a feeling that a man *ought* never to be seen with it uncovered, and rational and utilitarian reasons or explanations have been invented later. Those who paint the body are ashamed to be seen unpainted. In the tribes which are tattooed one would be ashamed who was not tattooed.

448. Decency and vanity. It is another case of shame or offended modesty if the taboo in the mores on acts, words, postures, etc., is broken in one's presence. It is a breach of the respect which one expects, that is, it wounds vanity.

We are ashamed to go barefoot, probably because it is an ordinary evidence of poverty. Von den Steinen has well suggested that some day it may be said that shoes were invented on account of "innate" shame at exposing the feet.³ In recent years fashion has allowed young people to leave off all head-cov-

ering. It could permit them to go barefooted if the
whim should
take that turn. There is now a " cure " in which men
and women
walk barefoot in the grass. The cost to their
modesty is probably
very slight.

449. Modesty the opposite of impudence.
Another sense of
modesty is the opposite of impudence, shrinking
from making
demands or otherwise putting one's self forward in
a way which

¹ Duveyrier, *Les Touaregs du Jvord*, 391. ² *Une Femme chez les Sahariennes*, 310.

⁸ *Berl. Mus.*, 1888, 199.